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the question for all those who believe in the Son of God." Of Matt. 24 : 34 it is said : "As this verse could refer only to the destruction of Jerusalem and not to the return of Christ, one is inevitably driven to the conclusion that it is inserted here out of its place." This error, appearing, as it does, also in Mark, probably slipped into the apostolic tradition. "We believe that by rejecting this hypothesis we are brought face to face with a difficulty which no exegesis can explain."

In Matt. 24 : 28 the eagles represent the judgments of God which will descend wherever a nation, church, or the whole race has fallen into a corpse-like decay. In Luke 2 : 2 Bonnet holds that a first and second census of Quirinius are plainly distinguished. But after giving various explanations of the difficulties involved in the governorship of Quirinius at that time, he says : "Those to whom these interpretations are unsatisfactory attribute a slip of memory on this matter which it is difficult to allow respecting a fact so well known, especially in view of Luke's positive declaration that he had followed all things accurately from the beginning." There is no reference here to Zumpt, Mommsen, or Schürer.

The whole work evinces a degree of scholarship, good judgment, and faith which should make it very useful to those for whom it is written.

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ST PAUL'S CONCEPTION OF CHRIST ; or, The Doctrine of the Second Adam : The Sixteenth Series of the Cunningham Lectures. By DAVID SOMERVILLE, M.A. Edinburgh : T.&T. Clark, 1897 ; New York : Imported by Charles Scribner's Sons. Pp. xvi + 331. \$3.

THE distinguishing feature of this book is the constant insistence that the Christology of Paul is the interpretation of a personal experience, and not the development of an idea. That experience was the meeting with the risen Jesus which changed the whole course of Paul's own life, and introduced him to that peace with God which he held to be the highest good, and had up to that time sought in vain. The book is thoroughly modern in method. It is also refreshingly broad in its perception of the shallowness of much recent impatience with Paul, in comparison with the Christ of the gospels. Our author insists that "the nature of a thing, as Aristotle reminds us, is understood

only when its process of development is over" (p. 17), and urges that the experience of Paul in his fellowship with the risen Christ is a valid source for our understanding of what the actual Christ is and signifies. The controlling conception of Christ in the thought of Paul is, according to Mr. Somerville, that of the Second Adam. This appears in his view of Christ as the archetypal man. The resurrection was for Paul the revelation of the real nature of Christ. And Paul constantly held that the risen Christ was the pattern of what the redeemed man is to be, viz., spiritual man, son of God. The full surrender of our author to the point of view of the apostle appears in his unwillingness to consider the Christology apart from the work of Christ. In connection with that work two questions are considered: (1) What relation has Christ's death to the forgiveness of sin? The answer to this is found chiefly in Rom. 5:12-21. Christ is man, and more, is sinless man, yet as representative man is seen rendering the supreme act of obedience (Rom. 5:19) which recognized the righteousness of God in condemning sin. In Paul's doctrine, man finds his salvation when he appropriates that act of Christ as his own, and thus in his representative renders like homage to the righteousness of God. In this way the man is reconciled to God. Mr. Somerville finds most of the attempts to explain the efficacy of the death of Christ unacceptable, and adopts this doctrine of the representative significance of the death of the representative man as the most satisfactory understanding of Paul's thought. (2) The other question is: "What relation has the death of Christ to the actual deliverance of the soul from the power of sin?" The answer is: "It is in the fire of love to Christ that the soul is separated from sin as thoroughly as if it were dead to it, and made alive to God and righteousness in the power of a supernatural life of which the risen Christ is the source and pattern" (p. 104). This truth of the power of the love of Christ leads naturally to the consideration of Christ as the Life and Lord of the new humanity. The author has an interesting discussion of Paul's virtual identification of the spirit of Christ and the spirit of God, and of both with Christ himself, in the doctrine of the believer's union with his Lord. Mr. Somerville clearly shows, however, how far Paul was from holding simply to an immanent Christ, by a good exposition of the doctrine of the Lordship of Christ, and of the *duty* of becoming like the Lord. That in the later epistles there is a modification of the apostle's teaching concerning Christ is frankly owned. But the fundamental conception

is shown to be one with that of the earlier documents. The pre-existence of Christ is shown to be presupposed in many teachings of the earlier epistles, though the plain declaration of it does not appear until Philipians. Attention is called, however, to the fact that there it is introduced as an illustration in a practical exhortation, and as an idea familiar to his readers. Paul seems to have had no speculative interest in the matter. As to the question of the relation of the divine and the human in Christ, Paul seems never to have felt the difficulty which has perplexed the Greek type of mind from the early centuries down. Christ is to him "the object of a faith that has a definite content; he is known to us at once as the man who is Spirit, the energy of the holy God in our souls, and son of God or perfect image of the Father" (p. 215). The last lecture inquires concerning the relation of the Christ of history to the being whom Paul pictures to us, and shows how the features of Paul's conception which transcend the teachings of the Jesus of the synoptics are yet hinted at in the Master's own words concerning his own person, and the saving significance of his obedience to death. The lectures are supplemented by an appendix containing many valuable notes. The one on the Christology of Ritschl and his school suggests where the author has found some of his inspiration, though he himself is not to be classed as a Ritschlian.

The book gives evidence throughout of wide familiarity with recent literature, both exegetical and dogmatic, and manifests in many features a mastery of the Pauline thought that makes it very welcome to students of the great apostle. If a general criticism were to be offered, it would be in the form of a question whether it is well to choose as expressing the "nerve of the apostle's Christology" an incidental *mode of illustration* of his highly original conception of Christ. It must be confessed that the conception lends itself readily to the various phases of the Christology of Paul, but it does not seem to be constantly before the apostle's thought, as it would be if it in itself were essential to his thought. The place given it in this book seems rather to over-emphasize it. The main discussion and most of the interpretations are such as to command a high degree of agreement in the reader. Some details raise question. For instance, it seems questionable whether Gal. 4:1-5 can be used to prove more than that Jews were in a real sense sons of God prior to the redemption from the law wrought for them in Christ (see p. 45). Many will question the statement (pp. 156, 170, 195) that later Judaism (Palestinian, for it is what Paul

knew) "felt the influence of the Greek notion of the absoluteness and transcendence of God," "the interval between the Infinite and the Finite." Alexandrian Judaism felt this difficulty, but the Palestinian problem was ethical, not metaphysical—the barrier between the holy God and his sinful world. Even in the unsettled condition of the problem of the title Son of Man, it seems hardly well to use that expression as setting forth the human nature of Christ as contrasted with his divine nature as Son of God (pp. 209, 231). The self-revelation of Jesus has given a new content to the latter title which makes it a fit expression for our conception of his divinity. But he has not infused a Hellenic significance into the other Messianic designation, and it seems to contribute to confusion of thought for us to use it to express our belief in the ideal humanity of our Lord. It is difficult, furthermore, to accept the suggestion that Paul's doctrine of original sin is quite independent of contemporary Jewish thought (p. 288).

A few slips of the proofreader are noticed, in addition to those which are mentioned in the list of errata. On p. 171, sixth line from top, Rom. 8:39 is misquoted—"me" for "us;" p. 189, tenth line from top, *μορφή* lacks its accent. On the same page, second line from bottom, is it not a slip that refers to the late Bishop of Durham as Canon Lightfoot? P. 212, note ¹, "Dogmen Geschichte" would look more natural if printed as one word. P. 217, note ¹, the so-called second epistle of Clement is quoted with the formula "The words of Clement of Rome." They are certainly not his. P. 238, seventh line from bottom, the synoptic gospels seem to be assigned to a date subsequent to the gospel of John. Can this be intentional? P. 243, second line from bottom, "most" should read "must," should it not? P. 268, seventh line from bottom, Rom. 1:3, should be Rom. 1:4. P. 287, seventh line from bottom, "Apocalypse of Esdras" (*cf.* "Book of Esdras," p. 288, fourteenth line from top), should read "Fourth Book of Ezra" or "Second Esdras," while "Book of Baruch" on p. 288 should read "Apocalypse of Baruch." P. 319, note, "Vorträge" should read "Vorträge."

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THE OXFORD DEBATE on the Textual Criticism of the New Testament, held at New College, on May 6, 1897; with a preface explanatory of the rival systems. London: George Bell & Sons, 1897. Pp. xvi + 43, 8vo. 2s. 6d., *net*.

THE Oxford debate grew out of a desire on the part of Prebendary Edward Miller to secure from Oxford biblical students a fresh hearing for the case of the traditional text of the New Testament—which is preserved in the great mass of our MSS., and on which the Authorized